The strange porcelain piano incident made the world laugh - Temple of Literature - World Wide Blog - World Wide Reader Network (computer version)

According to some media news reports, "British pianist "Dr K" Brendan Kavanagh last Friday (19th) in London St. The street piano at Pancras Railway Station was performed in public. He thought that the film crew from Japan was behind him. Later, his companions introduced that the team holding the five-star red flag came from China to film for the Chinese TV station in Europe. Dr K talked happily with the girls in the front team, and even invited one of them to perform blues music on the spot. During the live broadcast, another Chinese woman in the team came forward in English and said that the camera could not shoot their appearance, because they were shooting programs for Chinese TV, and the process could not be exposed. Subsequently, a Chinese man, that is, Leng Xuenian, a study abroad broker (Chinese teacher), joined the "war group", saying that they had the "right to portrait" and had the right to sue for legal prosecution. During the dispute, the man suddenly warned Dr K not to touch his female companions, and accused her of racial discrimination. After the Internet, it was recognized that the Chinese man was suspected of being a Chinese teacher, "Newton Leng", who began to work as an advisor for the Financial Times in the United Kingdom in September last year and had a close relationship with the Confucius Institute.

The plot of the dialogue is very interesting. The pianist has been broadcasting live for a long time, which obviously does not violate local laws and does not need anyone's approval. The pinks with five-star flags

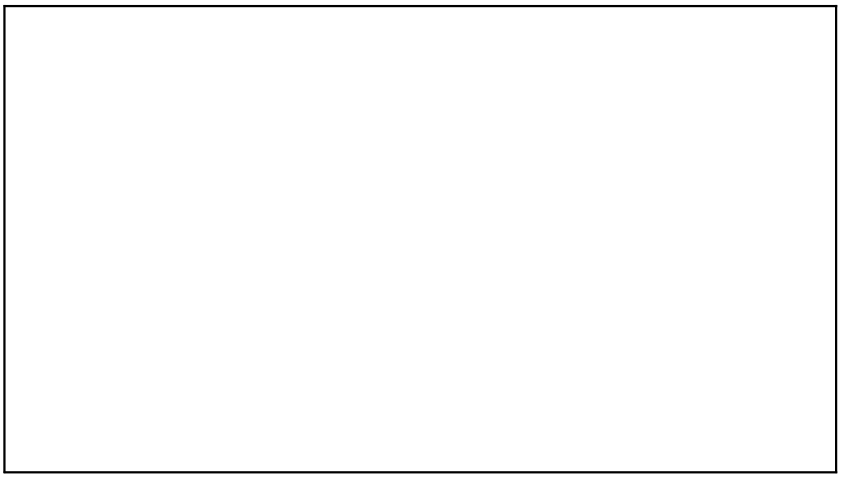
asked the pianist to delete the video with them present, saying "portrait rights" and "legal procedures", but they took the pianist's video privately without any care. Leng Xuenian, the only female representative of the military party, suddenly lost control and repeatedly scolded the pianist angrily not to touch his female companion. In fact, the pianist only pointed to the five-star flag in their hands and was immediately charged with illogical charges such as "sexual harassment" and "racial discrimination". What else is "just you and me"? "Do not shoot him", "Age" and "Abide by Chinese law" made the pianist's squeming howls. The climax of the dialogue is the pinks' denial and argument about their identity. The pinks sometimes called themselves British, and sometimes disliked the Communist Party's name, and denied the flesh-and-blood relationship between the party and the country, which made the pinks in the world think it was disgraceful or ridiculed. Think about Hong Changqing, the party representative at that time, how can he be so cowardly that the world will see the joke?

The differences between the strange values of human beings and the values of civilized society are the basic reasons why the world ridicules this farce. It is clearly a cockroach, but it tries its best to dress up as a war wolf, which is ridiculous. Several women who were protected by the party representatives as jade girls seemed to be very "shy", but they were quickly exposed by netizens. It turns out that they have never been fuel-saving lamps. They are not stingy with their portraits, colors and wind and dust, especially the photos with many foreigners, which remind people of dialogues such as "not age", "don't shoot him" and the party representative's anxious roar: "Don't touch her!"

The direct consequence of the incident is that several pinks have been destroyed since then, and their personalities have been destroyed; while the pianist's fame and fortune have both. The Communist Party of China's propaganda, the united front and other famous halls will be more like street rats, smelling.

From a week after the incident to January 26, the original unedited YouTube video of pianist Dr. K, which lasted nearly 38 minutes, has exceeded nearly 8 million clicks and 80,000 online reviews; and the edited and reprinted video may have already exceeded hundreds of millions of clicks, such as on WeChat, Twitter and other platforms. The number of online reviews cannot be counted.

Original YouTube video https://www.youtube.com/watch? V=65iwnI2hjAA



The porcelain piano incident is not only a social news that occurs every day around the world, but also a home-to-day conflict between Chinese and Western cultures. Its deep meaning is worth thinking about and

discerning. Coincidentally, this incident was completely broadcast live and presented to the world, which made you have to believe it. Accompanied by its falsehood, cover-up, snobbery, sophistry, power and self-respecting culture were fully exposed. It tells people what is modern China, the characteristics of the Communist Party of China (CCP), pink and pink embrace and warm up: including their personality, mentality, logic, party spirit, slarf culture and rigid collective hysterical scriatic personality. The incident powerfully interprets the current situation of the contemporary Chinese novel version of 1984 outside the country of Rasha, and the more profound roots of the incident come from the proliferation of socialist, communist, collectivism... trends for more than a hundred years, ruthless brainwashing movements and the wanton suppression of the centralized government. In a word, this system is the special soil for producing powdered maggots, which makes the world laugh.

The protagonists of the porcelain piano incident are both disgusted and sympathetic. These people, or people with similar characteristics, more or less appear around us and live in the real world. Both Dr. K and other Westerners reminded netizens that overseas behaviors similar to those of pink people rarely occur in Taiwan and Hong Kong. The reason is very simple. The Chinese in these two places are not born smart, but because they are lucky. They have not experienced years of social brainwashing, and most of them have normal personality and humanity. For overseas Chinese, if they have experience and good thinking in both the mainland and the West, it is easier to identify the connotation of the porcelain piano incident, and they hate those who stent off the pink market. The piano inadvertently became an anti-communist "totem" and a holy place for punching. The parasites raised by socialists and authoritarian regimes always want to export rotten values and guide the direction for mankind. In recent days, "May Glory Return to Hong Kong" popped out of the piano and spread to the world through video, which is unimaginable for the piano toucher or the mastermind behind it.

What's more surprising is that a week after the incident, some netizens found behind the pianist at the scene of the incident that "a senior spy was actually in the camera!" She looked serious. Li Zhenju is a senior spy of the Communist Party of China, and was listed as an "influential spy" by the British Military Intelligence Five! Someone found photos of her meeting with her classmates and taking photos with many British dignitaries. It seems that the confidence of several pinks comes from the powerful organization behind it.

In a word, the more things are dug, the deeper they are.

This sensational pink performance is by no means accidental. It may be a milestone event, which awakens countless naive people and think about the tragedy of 1984 in China and its impact on the world. Coincidentally, just in Switzerland, the new President of Argentina, Javier Milais, gave a speech on the summary of socialism. He is talking about the economy, but the ultimate influence is society and national culture. Argentina is still lucky not to have so many communist ideologies and long-standing feudal authoritarian culture. And in today's mainland, it is already "all five poisons". Obviously, after careful concealment, the farce that was accidentally released was quite wonderful and breathtaking. The real tragedy in the wall should go far beyond the description of 1984. I am convinced that there will be more and more similar incidents of touching porcelain piano. Let's wait and see.

Appendix

Argentine President Javier Milay, World Economic Forum in Davos, Switzerland Full Text of Speech (Chinese Version)

January, 2024

Good afternoon! Thank you very much. Today, I tell you that the Western

world is in danger because those who should have defended Western values have been assimiled by a worldview that inevitably leads to socialism and thus brings poverty. Unfortunately, in recent decades, driven by some people who want to help others out of good intentions, and some people who are eager to be among the privileged class, the main leaders of the Western world have abandoned the mode of freedom and adopted different versions of what we call collectivism. We are here to tell you that the collectivism experiment is never the solution to the various problems that plague people all over the world; on the contrary, it is the root of the problem.

Please believe me, no one is more qualified to prove these two points than us Argentines. **When we adopted the free model in 1860, we became the world's leading power in 35 years. When we embrace collectivism in the past 100 years, we have witnessed how our citizens fall into systemic poverty, and the global ranking has dropped to 140th place.** But before the discussion, first of all, it is important that we need to look at the data to show why the free enterprise capitalist system is not only the only possible system to end world poverty, but also the only moral system that can achieve this goal. If we observe the history of economic progress, we can see that from 2000 to 1800 AD, the global GDP per capita remained basically unchanged. If you look at the evolution of economic growth in human history, you will see a hockey stick-shaped figure, which remains constant for 90% of the time, but has grown exponentially since the 19th century. The only exception to this stagnant history was the discovery of the American continent at the end of the 15th century. With this exception, the global per capita GDP stagnated throughout the period from 00 to 1800 AD.

Now, not only has it brought about the explosive growth of wealth since the moment capitalism was adopted as an economic system, but if you look at the data, you will see that the growth has continued to accelerate

throughout the period. From 0 to 1800 AD, the annual growth rate of GDP per capita has always been about 0.02%, that is, there is almost no growth. Since the 19th century, with the outbreak of the Industrial Revolution, the compound annual growth rate reached 0.66%. At this rate, it will take about 107 years to double the per capita GDP. Now, if you look at the growth rate accelerated to 1.66% per year between 1900 and 1950, it means that it will no longer take 107 years for the per capita GDP to double, but 66 years. If you look at the gap between 1950 and 2000, you will see that the growth rate has increased to 2.1%, which means that we can double the global GDP per capita in just 33 years. This trend is far from stopping, and it has continued to develop so far. If we observe that between 2000 and 2023, the growth rate accelerates again to 3% per year, which means that we can double the global GDP per capita in just 23 years. That is to say, when you look at the per capita GDP from 1800 to today, you will see that after the Industrial Revolution, the global GDP per capita has increased by more than 15 times, which means that the prosperity of growth has lifted 90% of the world's population out of poverty. We should remember that in 1800, about 95% of the world's population lived in extreme poverty, and this figure dropped to 5% before the pandemic in 2020.

The conclusion is obvious: free trade capitalism, as an economic system, is by no means the root cause of the problem, but our only tool to end global hunger, poverty, and even extreme poverty. The above empirical evidence is beyond doubt. Therefore, since free enterprise capitalism is undoubtedly superior in production, the left-wing theory turns to attack the moral issues of capitalism, calling it unfair. They say that capitalism is evil because it is individualistic, while collectivism is good, because collectivism is altruistic, and of course, it is altruistic with other people's money. Therefore, they advocate social justice. This concept has only recently become fashionable in developed countries, and in my country, it has been common in political discourse for more than 80 years. The problem is that **social justice is neither unfair nor promotes overall**

well-being. On the contrary, it is inherently unfair because it is violent. It is unfair because the state obtains funds through taxation, which is compulsory. Who among us would say that he paid taxes voluntarily? This means that the state obtains funds through coercive means. The higher the tax burden, the greater the coercion, the lower the degree of freedom. Those advocates of social justice start from the whole economy like a pie that can be shared by different people, but the size of the pie is not fixed. This is the wealth generated in the process of market discovery as Israel Kirzner said. If the goods or services provided by the enterprise are not welcome, the business will fail unless it adapts to the needs of the market. If they make high-quality and attractive goods, they will prospise and produce more goods.

Therefore, the market is a discovery process in which capitalists find the right path forward. But if the state punishes the capitalists when they succeed and hinders the discovery process, they will destroy the incentives of the capitalists, and the result will be that their production will be less and the pie will be smaller, which will harm the whole society. By inhibiting these discovery processes and hindering the application of discoveries, collectivism ultimately binds the hands and feet of entrepreneurs and prevents them from providing better goods and services at better prices. So, for such an economic system, which not only lifts 90% of the world's population out of extreme poverty, but also continues to lift people out of poverty at an increasingly speed, and is morally superior and fair, how can academics, international organizations, economic theories and political circles denorate it?

Thanks to free trade capitalism, we can see that the world is now at the best moment ever. In the whole history of mankind, there has never been a more prosperous period than today. It's the same for everyone. Today's world has more freedom, wealth, peace and prosperity. This is especially true for countries that have more freedom, which have economic freedom and respect personal property rights.

Because countries with more freedom are 12 times richer than repressive countries. **The group that earns at least 10% in free countries lives better than 90% of the population in repressive countries.** The poverty rate of free countries is one-25th of that of repressive countries, and the rate of extreme poverty is one in 50. The life expectancy of citizens of free countries is 25% longer than that of citizens of repressive countries.

So, what do we mean when we talk about liberalism? Let me quote the greatest authority of Argentine liberalism, Alberto Benegas Lynch Jr. In the professor's words, he said that **liberalism is based on the principle of non-aggression, the defense of life, freedom and property rights, and the unrestricted respect for the life plans of others. Its basic institutions are private property, markets without state intervention, free competition, division of labor and social cooperation. Success can only be achieved by providing higher quality or more favorable prices to serve others.** In other words, capitalists and successful merchants are benefactors of society. They never deprive others of their wealth, but contribute to the general well-being. In the end, successful entrepreneurs are heroes. This is the model we advocate for Argentina in the future, a model based on the basic principles of liberalism: defending life, freedom and property.

Now, if corporate capitalism and economic freedom have proven to be an excellent tool for eradicating world poverty, and we are now in the best period in human history, then what needs to be asked is why I say that the West is in danger. The reason why I say this is precisely because in these countries, some sectors of the political and economic system should have defend the value of the free market, private property and other liberal institutions, but some are due to errors in the theoretical framework, and some are out of greed for power, which is destroying the foundation of liberalism and for the social Righteousness opens the door, which may put us in poverty, suffering and stagnation. **We should never**

forget that socialism, **no matter where it is, has always been a phenomenon that leads to poverty, and all countries that have tried** socialism **have failed. It failed economically, socially and culturally, and also led to the death of 100 milliones**.

The fundamental problem facing the West today is not only those who still advocate socialism that leads to poverty even after the fall of the Berlin Wall and with overwhelming empirical evidence, but also our own leaders, thinkers and scholars, who rely on the wrong theoretical framework to destroy the The basis of the system of the largest-scale wealth and prosperity expansion in history. The theoretical framework I refer to is neoclassical economic theory, which designs a set of tools, whether intentional or unintentionally, ultimately serving state intervention, socialism and social degradation. The problem with neoclassical economics is that the model they love is not in line with reality. Therefore, they blame the error on the so-called market failure, rather than re-examine the premise of the model. Using the so-called market failure as an excuse to introduce regulation will only distort the price system, hinder economic calculations, and thus hinder savings, investment and growth.

The main problem is that even the so-called liberal economists do not understand what the market is. Because if they really understand, they will soon see that market failure is impossible to exist. The market is not a chart describing the supply and demand curve; the market is a mechanism of social cooperation in which you voluntarily exchange ownership. Therefore, based on this definition, talking about market failure is a paradox. If the transaction is voluntary, there is no market failure. The only possible situation of market failure is compulsory existence, and generally only the state can implement compulsory, because it has the right to violent monopoly. Therefore, if someone thinks that the market has failed, I suggest that they check whether it is related to the state intervention. If they find that this is not the case, I suggest

that they check again, because there is obviously a mistake. Market failure does not exist.

An example of the so-called market failure described by neoclassicals is the centralized structure in the economy. However, without the incremental function of scale gains, which corresponds to the centralized structure of the economy, we cannot explain the economic growth since 1800. Isn't it very interesting? Since 1800, the population has increased eight to nine times, while the per capita GDP has still increased by more than 15 times. Therefore, the return is growing, which reduces extreme poverty from 95% to 5%. However, the growing return involves a centralized structure, which we call monopoly.

So, why does neoclassical theory believe that what creates so much happiness is a market failure? When the model fails, neoclassical economists blame reality. They should not be angry with reality but with the model and change the model. The dilemma faced by the neoclassical model is, they said, that they hope to improve the function of the market by attacking the so-called market failure, but in the process of doing so, they not only open the door to socialism, but also hinder economic growth. For example, regulating monopolies, destroying their profits, and destroying the return on growth, which will automatically undermine economic growth. In other words, whenever you want to correct a so-called market failure, because you don't know what the market is, or because you are addicted to a failed model, you are opening the door to socialism and putting people in poverty. However, in the face of the theoretical proof that state intervention is harmful, and the empirical evidence that its failure, this should not be the case. The solution proposed by collectivists is not greater freedom, but stricter supervision, which creates a spiral of increasing supervision until all of us become poor. And the life of all of us depends on the bureaucrats sitting in the luxurious office.

In view of the failure of the collectivist model and the undeniable progress of the free world, socialists were forced to change their agenda. They abandoned the class struggle based on the economic system and replaced it with other so-called social conflicts, which are equally harmful to community life and economic growth. The first of these new battles is the absurd and unnatural struggle between men and women. **Liberalism has provided equality between genders. The cornerstone of our creed is that all people are born equal, and we all have the same inalienable rights granted by the Creator, including life, freedom and ownership.** This radical feminist agenda has resulted in only greater state intervention, hindering the economic process and providing jobs for bureaucrats who have not contributed to society, including the women's sector or international organizations working to promote the agenda. Another conflict raised by the socialists is the confrontation between human beings and nature, claiming that we humans have destroyed the earth that should be protected at all costs. They even go too far, advocating population control mechanisms or bloody abortion programs.

Unfortunately, these harmful ideas have occupied a strong position in our society. The neo-Marxists have managed to penetrate the common sense of the Western world, and they have achieved this goal by occupying the media, culture, universities and international organizations. International organizations may be the most serious because these institutions have a great influence on the political and economic decision-making of countries that are members of multilateral organizations. Fortunately, more and more people dare to speak out, because we see that if we don't really and decisively oppose these views, our only possible fate is to increase the level of state control, socialism, poverty and reduce freedom, so our living standards will become worse. . Unfortunately, the West has begun to embark on this road. I know that for many people, it seems absurd to imply that the West has turned to socialism, but it is only because you limit socialism to the definition of traditional economy, which considers socialism as an economic system that the state owns

the means of production. In my opinion, this definition should be updated according to the current situation.

Nowadays, the state does not need to directly control the means of production to control all aspects of personal life. Through tools such as printing money, debt, subsidies, controlling interest rates, price control and control, they can correct the so-called market failures. They can control the lives and fate of millions of individuals. This is how we have formed such a situation, that is, in most Western countries, many generally accepted political proposals, whether they are openly declared as **communism, fascism, Nazism, socialism, social democracy, national socialism, democratic Christianity or Christian democracy, new protection Conservativeism, progressiveism, populism, nationalism or globalism, etc., are all variants of collectivism**. Fundamentally, there is no essential difference between them. They all claim that the state should control all aspects of personal life. What they defend is the opposite model of the model that leads mankind to unprecedented progress.

We are here today to invite other countries in the Western world to return to the road of prosperity. Economic freedom, limited government and unlimited respect for private property are the basic elements of economic growth, and the poverty caused by collectivism is not an illusion or an inevitable fate, but a reality that we Argentines know very well. We have experienced all this. We have been through all this because, as I said before, since we decided to give up the model of freedom that makes us rich, we have fallen into a downward spiral, and we are becoming poorer every day. So, this is what we have experienced. We are here to warn you that if those Western countries that have become rich through the free model continue to follow this path to slavery, this will happen. **Argentina is an empirical model. No matter how rich you are, or how many natural resources you have, how many skilled or well-educated people you have, or how many gold bars your central bank has, if**

you take measures to hinder the free operation of the market, free competition and free price system, if you hinder trade Yi, if you attack private property, the only possible fate is poverty.

Therefore, at the end, I would like to say a word to all the business people present, and those who are not present but pay attention to us all over the world: Don't be intimidated, **don't be intimidated by the political class or parasites that depend on the national life! Don't give in to the political class that only wants to seize power and retain privileges!** You are the benefactors of society, you are heroes, and you are the creators of the most extraordinary prosperous period we have ever seen! Don't listen to anyone. Your ambition is immoral. If you make money, it is because you provide better products at a better price, which is conducive to the general well-being. Don't give in to the country's step-by-step approach. The state is not the solution; the state is the problem itself. You are the real protagonists of this story. Please rest assured that from today on, Argentina is your unconditional ally.

Thank you very much. Long live freedom, damn it!